

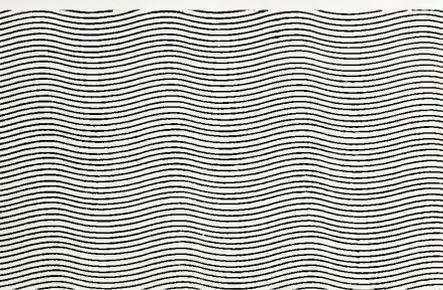
APRIL 1963

Millennial **STAR**

OFFICIAL PUBLICATION OF
THE CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS
IN GREAT BRITAIN



SUNDERLAND STAKE ORGANISED MARCH 17th 1963



APRIL 1963

VOLUME 26

NUMBER 4

Millennial STAR

OFFICIAL PUBLICATION OF
THE CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS
IN GREAT BRITAIN

CONTENTS

EDITORIAL

<i>Exomining Mormon Methods</i> MARK E. PETERSEN.....	73
---	----

FEATURES

<i>From the Pen of the Prophet</i>	74
<i>The Church in Great Britain</i> JAMES P. HILL.....	76
<i>Youth Forum</i>	79
<i>Lost in the Geneological Forest</i> JAMES R. CUNNINGHAM.....	82
<i>Melchizedek Priesthood</i>	84
<i>Servicemen and the Church</i>	87
<i>Aaronic Priesthood</i>	88
<i>Bible Stories for Children</i> EMMA MARR PETERSEN.....	90
<i>Woman Behind the Mon</i>	92
<i>News from the Stokes and Missions</i>	94
<i>Missionary Activities</i>	96

Editor

Mark E. Petersen

Associate Editor

Marion D. Hanks

Managing Editor

David Boulton

Business Manager

Derek A. Cuthbert

Art Director

Walter Chiles

Editorial Committee

Bernard P. Brockbank

Grant S. Thorn

James A. Cullimore

Marion D. Hanks

A. Ray Curtis

Circulation Manager

Thomas Price

THE MILLENNIAL STAR is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly. Rates: 15/- per year (foreign \$2.50), 1/6d. per copy. The Star is not responsible for unsolicited manuscripts, but welcomes contributions. Address correspondence to: 288 London Road, Mitcham, Surrey, England. Printed by F. J. Lamb (Printers) Ltd., 173a Northcote Road, London, S.W.11.

“THE Christian Century” is a magazine which is widely distributed among Protestants and is published by them.

Recently it ran an editorial captioned: “Mormon Church Flourishes”. In part it said: “Look at the phenomenal growth of the Church of Jesus Christ of Latter-day Saints (Mormon) in recent years, other churches which view many Mormon beliefs and some Mormon practices as unbiblical ask, ‘What does it have that we don’t?’”

Then the editorial reviews some of the growth factors of our Church and continues:

“The numerical and material success of the Church of Jesus Christ of Latter-day Saints will compel other churches to examine Mormon methods. Some of the beliefs and disciplines of the Mormons have no appeal to other Christians. However, some of their procedures long ago abandoned by other churches as tedious, undignified, ineffective or embarrassing may be worthy of reappraisal. Among them: a routine, continuous house-to-house evangelism; relief programmes which care for the poor and the ill and provide education, recreation and employment for members who cannot provide for themselves; a discipline which requires each young Mormon to give two years’ service to the church without compensation; a Church structure which makes extensive use of laymen and which keeps to a minimum the number of professional church leaders. It will be well to ask what the astonishing growth of the Mormon Church is saying to main line Christian denominations.”

It is heartening indeed to receive such editorial comment from so powerful a Protestant publication. Its suggestion that other churches reappraise the methods of the Latter-day Saints, however, could well come home to the Latter-day Saints themselves.

Are we a people living up to our own opportunities ?

The Lord has given us a perfect system, a gospel plan without a flaw. He has given us commandments and revelations which guide us on the “way to perfection”.

But are we treading that path as well as we should ?

It has long been said that Zion would be as a beacon upon a hill, an ensign to the nations.

Will that beacon be clear, or will it be clouded by our own imperfections ? Will our own failures reflect upon our perfect system ?

When they look at us and see our works, will they go away praising God and giving him glory ? Or will they discount their appraisal of the system because we do not live up to our own responsibilities ?

When the world looks at us, we must be prepared for their scrutiny. That means that if we truly love the Church, we will want it to appear in the best light.

But we must remember that to most observers the Church will be but a reflection of its own people and what they do.

If a representative of some great Protestant faith were to come to our community, what would he see, and what would he think ?

He will know that we are supposed to live the Word of Wisdom, for instance. Will what he sees convince him that we are devout and sincere in our observance of the commandments of the Lord ?

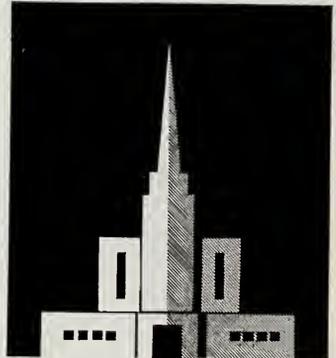
Knowing that “we believe in being honest”, will he be impressed by our straight-forward living, or by our jails and crime reports ?

Since he will know that we believe in modesty as a strength to virtue, what will he think of our styles and fashions ?

He will talk about our welfare programme, but what are we doing to make that welfare programme work as it should ? Are we putting our aged on public relief, or are we taking care of them ourselves ?

The world may be impressed by our rapid growth, but growth alone is not of basic importance. The question is, do our works support our claims and professions ? Are we sincere ? Are we obedient ? Are we Latter-day Saints indeed ?

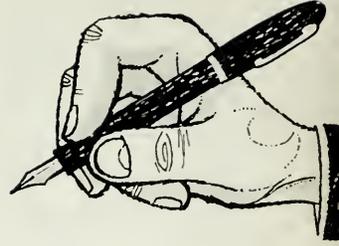
EDITORIAL



Examining Mormon Methods

BY PRESIDENT MARK E. PETERSEN

From the pen of the prophet



PHILOSOPHY OF THE MISSIONARY SYSTEM

NEARLY every member of the Church understands that there are two general ecclesiastical divisions of the Church of Jesus Christ; one made up of the organised stakes and wards; the other, of the missionary work.

It is of this second division I wish to speak.

Many of us fail to realise the value and potent possibilities of this great branch of Church activity.

1. As an example of voluntary service in the cause of the Master, it is unexcelled.

2. As an incentive to clean living among youth, as a contributing factor to character building, its influence is immeasurable.

3. As an educative force and uplifting influence upon our communities, its effect is clearly manifest.

4. As a contributing factor to a better understanding among nations and to the establishing of international friendship, it wields a significant influence.

5. As it is the purpose of the Almighty to save the individual, not to make him a mere cog in the machinery of the state, the missionary service works most harmoniously in the consummation of this eternal plan!

"Remember the worth of souls is great in the sight of God;

"And if it be so that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"



DERBY SAINTS MOVE INTO NEW CHAPEL

THANKSGIVING Services were held in the new Derby Ward Chapel on Sunday, February 17, when the key to this beautiful building was handed over to Bishop Gordon Sherlock by Brother J. Neil Bradley, area supervisor for the British Isles.

The service was conducted by the Bishop, and the speakers were Elder Don G. Lassig and his wife; President Kenneth J. Poole, the Leicester Stake President; Brother George Ogden, Brother Albert Sterling and Brother J Neil Bradley.

In his talk, President Poole said: "God is indeed here with us, and has inspired us. This Chapel will serve the people for many years. But like anything worthwhile it has had its challenges, and I am grateful to the Bishopric for the way in which they have surmounted each obstacle. This chapel is built to the glory of God, and it will help spread the light of the Gospel to all who see it and all who come in.

"The arrival of this day represents the toil and sweat of people throughout the Ward. Now the next phase is to make

it work in the lives of people. The responsibility is with us all, to sustain the authorities of this Ward: give them your respect and love and dignity, remember their callings and build yourselves through the association one with another."

Brother Bradley told the congregation that there had been between 16,000 to 17,000 hours of donated labour put in by the Derby Ward members and the building missionaries on the new chapel. "We commend you for what you have done," he said

"We learn that nothing is final; neither the work that we do while living nor life itself. Others coming after us are influenced by what we have done and will improve on the things we attempt.

"Yes, the building has been completed, the painting has been done, the carpets laid. As Jesus hung on the cross, he said, 'It is finished,' but I wonder how long He rested after completing the work His Father had given Him to do on this earth before He began His work on the other side. Somehow I cannot visualise Him sleeping under a shady tree on a grassy hillside. Endings are but beginnings."

THE CHURCH IN GREAT BRITAIN

BY JAMES P. HILL

This is the first in a series of articles by Brother James P. Hill, who, during the coming months, will be writing on the history of the Church in this country. In this article he paints the background to the picture of emigration, pioneering, persecution and success that he will be painting in the next article. Brother Hill is a past Associate Editor of the "Star"; he has served in the British Mission Presidency, the London Stake High Council and Stake Presidency.

first family of the restoration

Few, if any, Englishmen, have been so universally honoured and respected by all America than has Winston Spencer Churchill. Yet the greatest American is unacknowledged as such by his own people, and it is little known by either Americans or Englishmen that these two great men have a common ancestry.

In Palmyra the greatest event in all history occurred with a young man called Joseph Smith at its centre. The mother of this remarkable young man was Lucy Mack, prior to her marriage to Joseph Smith Senior. Her father, Solomon Mack, was descended from a Randolph de Rowley of Nor-



ASK any citizen of New York for the location of Rochester and no doubt he will tell you it is a city 325 miles north-west of New York City. He may add that it is noted for its film manufacturing industry, it is the home of Kodak.

He may not know that, like several other cities of this old New England State, it has the same name as a town in S.E. England. Rochester, New York, has a University and a Theological seminary. Rochester, in the county of Kent, has a Cathedral and has been the seat of a Bishopric since A.D. 604.

The towns one passes through on the way from New York to Rochester have wonderful names like Ithaca, Elmira and Syracuse. Midway between this last and Rochester, a little north of the lovely sounding Canandaigua is Palmyra, a name again recalling cities of beautiful architecture that once graced proud empires of the Middle East of the Old World.

mandy and England. From the union of this Baron's son and Sarah Palmer, an English lady, came a certain American lady named Jennie Jerome, the mother of Sir Winston Churchill, he being the 7th great grandson of Henry Rowley, while Joseph Smith the Prophet was the 5th great grandson, 68 years only separating their births.

That God the Father has a plan for His children becomes very evident as we consider further the background and parentage of Joseph Smith, Jr. His latest English ancestor was one Robert Smith, who crossed the Atlantic ten years after the Pilgrim Fathers, no doubt seeking the same freedom and the refreshing adventure of a New England.

Both Lucy Mack and Joseph Smith, Sr., were of religious bent and gave the matter of their adherence to any already existent sect a great deal of serious thought. Both were given to revelatory dreams and Lucy, born 4 days after the Declaration of Independence, tells of her melancholy after

the death of a favourite sister, which caused her to desire a change of heart and affiliation with some religion.

She says: "To accomplish this I spent much of my time reading the Bible and praying, but notwithstanding my great anxiety to experience a change of heart, another matter would always interpose in all my meditations if I remain a member of no Church, all religious people will say I am of the world, and if I join some one of the different denominations, all the rest will say I am in error. No Church will admit that I am right except the one with which I am associated. This makes them witnesses against each other, and how can I decide in a case like this, seeing they are all unlike the Church of Christ, as it existed in former days!"

While in this state of mind she met and married Joseph Smith, Senior at a place called Tunbridge, in the small state of Vermont, adjoining New York State, on January 24, 1796. She was then 19. By 1811 the family unit had grown to eight and included five sons and one daughter, Alvin, Hyrum, Sophronia, Joseph, Samuel and William.



About this time Father Smith's mind had become much exercised with religious thought and introspection and one night after retiring in contemplative mood he dreamed the first of several significant dreams.

In the year 1819 he tells of this vision: "I dreamed that a man with a pedlar's budget on his back came in and thus addressed me: 'Sir, will you trade with me today? I have now called upon you seven times, I have traded with you seven times, and have always found you strictly honest in your dealings. Your measures are always heaped and your weights over-balance; and I have now come to tell you that this is the last time I shall ever call on you, and that there is but one thing you lack in order to secure your salvation.' As I earnestly desired to know what it was I still lacked, I requested him to write the same on paper. He said he would do so. I then sprang to get some paper but in my excitement, I awoke."

Very shortly after this came the revivalist demonstration in the area of the Smith home, now in Palmyra, which resulted in young Joseph enquiring of the Lord and subsequently the Restoration of the true Gospel of Jesus Christ.

That Joseph Smith was a chosen spirit, foreordained to come to the world at the precise time he did, through the loins of such God-fearing souls and such distinguished ancestry, brooks no gainsaying. This was very evidently the Lord's plan.

Palmyra can have changed little from the time of Joseph's vision, for, as one stands by the grave of his brother, Alvin, set in a little cemetery on a hill, and looks out over the town roofs, one sees the spires of four churches, one on each corner of the crossroads, all pointing to a heaven variously interpreted by the creeds they represent.

From Vermont came Father Smith with a neighbour to look over Palmyra. They found a green and fertile land, yielding rich wheat, (which New York's mills were offering he would bring his family and he forthwith sent for his wife



THE MAIN STREET OF PALMYRA AS IT IS TODAY

THE JOSEPH SMITH HOME



and large brood to join him in a rented home which still stands on the corner of Vienna Street.

Father Smith was a man of many parts and was able to earn a living as a cooper, making barrels for the storage of sap from the sugar maple tree which was prolific in the area, and many of which still stand as then in the very Grove where Joseph prayed. There were 1,500 of them on the 100 acre farm that the family purchased, 3 miles south of Palmyra and 3 miles N.W. of a long low hill which was to figure so largely later in young Joseph's life.

In the first year, Joseph, Snr., Alvin and Hyrum, in their late teens, helped by Joseph, Jnr., cleared 30 acres of land and from the logs saved built their own log house, two rooms up and two rooms down. In 1821, Sophronia was born and a lean-to was added to the log house, but the boys decided it was time the family had a good-sized comfortable home and Alvin, who had become a fair carpenter began to plan for it. He was very solicitous for his parents' welfare. By this time his mother was 47 and his father 51 and he maintained that a couple who had worked so hard for their family needed a nice home for their approaching age.

The venture was begun in the summer of 1823, but before the year was out Alvin was dead. He was well aware of his condition, warned the doctors who attended him that they could do nothing for him, and finally charged his brothers, Hyrum and Joseph with the responsibility of completing the house. Hyrum took over and a local carpenter, Calvin Stoddard, who later married Sophronia, was hired to help finish the job. When finished, the house (still standing and now owned by the Church) was so attractive that Stoddard coveted it for himself. He tried to buy it, but the family refused to sell, and the carpenter vowed he would get it someday.

Through financial difficulties and unspeakable intrigue, the wicked man did gain possession of the whole property, while Father Smith was away selling wheat.

During these years, of course, Joseph Smith, Jnr., had become known for his visions and declaration of unorthodox views on religion, and this did not help the family in their physical troubles. Eventually the best they could do was to rent the home and farm from a sympathetic sheriff, who had bought it and offered it back to them, but their finances were so poor that they could not afford to redeem their old property. So, perhaps, the Smith parents enjoyed, for about 4½ years, a sparse version of the comfort that Alvin had envisaged.

Joseph Jnr., and his wife lived the first two months of their married life in an upper room of the home, where Joseph may have given the first examination of any length to the Gold Plates which he received in 1827.

The first log home no longer exists, but its site has been established as about 50 to 100 yards from the large house on the other side of a low open cast wall which divided the property. It is at a spot by this wall that Joseph lay one morning, too weak to move, after a long night during which Moroni had appeared to tell him of the existence of that great treasure in the Mill Cumorah, 3 miles away, off the Canandaigua Road.

London Stake / British Mission
PRESENTS

"PROMISED VALLEY"

April 24th-27th, 1963
8:00 p.m.
Hyde Park Chapel

*64-68 Exhibition Road
London, S.W.7*



Admission 4/- Advance ticket sales only

Contact Cliff Schubach 64-68 Exhibition Road London S.W.7

Stamped self-addressed envelope should be included for return of tickets



YOUTH FORUM

*The Testimonies
of young
Latter-Day Saints*

I HAVE been a member of this Church for six months, before which I was a Roman Catholic. I attended a convent for nine years. There I was brought up in strict Catholic fashion to believe that I was a member of the One, Holy, Catholic and apostolic Church, and that the Pope in Rome was the successor of St. Peter, and the Shepherd and teacher of all Christians. I regarded all other churches as heretic and could see little, if any good or truth in them.

When the Elders first came to my house I regarded them as very good young men, but as far as religious

by **HALINA
MARCINKIEWICZ**
Kingston Branch

beliefs were concerned, well, all I could think about was that I wished they were Catholics. At first I was very reluctant to listen to what they had to say at all. But soon I accepted the Gospel and I prayed about the things that they said were true.

Before the Elders even started to give us the first discussion I was mystified by the atmosphere of peace and contentment that they brought into our home. I respected their clean and respectable way of speaking and I admired their love of the Church they knew to be true. In fact I was greatly impressed all round by their good example, and by their way of life.

The first Sunday School I attended I was received with open arms and smiling faces by everybody. I was struck again by the way in which the people lived the simple, true principles of Christianity.

I'm sure it's amazing to note how many people have become members of the Church through the interest and good example of the members and Elders of the Church. As Latter-day Saint youth we have a great responsibility to God, and Church and ourselves to live lives worthy of imitation.

In these latter days I believe a person is either Christian or not. I feel that there is no intermediate stage at all. But if a person takes upon himself the name of Christ he must do so wholeheartedly and give himself com-

pletely to Christ, because he has a great deal to fight against and a great many evils to overcome.

We young people come into contact with hundreds of people every month of our lives. The question is, do we take advantage of this, and do we remember our privilege of bearing the fullness of the Gospel? Do we share it with other people.

In James we read that faith without works is dead and

in Second Nephi we also read, "Men are that they might have joy." It is our duty to amalgamate work, faith and joy and to serve our fellowmen. Young people are influenced more by young people than anybody else.

Young people mix with young people and we should give them the Gospel as it has been given to us. After all we're not just members of any church, we're members of the true Church of Jesus Christ.

by JEFF LIGHTEN

Grays Branch

ONE of the scriptures in the *Doctrine and Covenants*, one of the commandments that the Lord has given us, says, "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn their neighbour. Therefore, they are left without excuse and their sins are upon their own heads." I believe that this is our job. The moment that you are baptised, that you know the Church is true, you have been warned. It is then your duty to warn your neighbour.

Some of us have the opportunity to be missionaries or youth missionaries. Others have not yet been set apart to these offices, but it doesn't make any difference about warning our neighbour. There are so many ways in which you can warn your neighbour. The most important way is to act as a good example. Tell the people that you know the Church is true and in a way that they will know that you know it.

We all have friends and therefore we should tell them about the Church. Tell them how we know it's true. The Lord will help us in this. Now this I know is difficult some-

times. People become used to you acting in your old way of life. Then you suddenly meet the Church and you stop drinking tea, and coffee, alcohol and smoking. You change your whole way of life. You find a new way of living. And you practice it. You don't listen to any more of those jokes that you used to. You act better.

Sometimes they think it's silly to be bothered about God. There are some people who, once they know the principles of what you believe, will keep on checking up to see if you are living up to these principles, and they might even tempt you to do things. But you must stand up to what you know is true, and live the Gospel as you should.

I pray that we may all live the Gospel. Really live and cherish it. I leave my testimony with you that I know that Joseph Smith is a prophet and that I know that he went into the woods and he prayed, and that God and Jesus Christ came to him. I know that Joseph Smith restored the Church for us as it was in the time when Jesus Christ was here. I pray that we may all take this and use it to the best of our ability.

by LINDA GODDARD

Watford Branch

JESUS said, "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy mind. The second is like unto it, thou shalt love thy neighbour as thyself."

I wonder if we fully realise that loving our neighbour as ourself is as important as loving our Heavenly Father. In the first epistle of John in the second chapter verses 8-11 we're given another commandment: "Again a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

Although we have found the true light, if we don't love our neighbours, our neighbours won't think we have found the true light. In fact, we have not found the true light, because we won't be practising what we have learned, and what should have made a great impression upon us.

I know that those of us who have been baptised into this Church have found the light, and that this is the true church. And I beg each one of you to live the examples you could live with this light. And let all our brothers and sisters who don't belong to this church, our brothers and sisters in God, know that we have found the light, and give them the opportunity to find the light themselves.

About a week after I was baptised (and I was baptised about a year and a half ago), one of the elders that baptised me said, "Linda, are you living the Word of Wisdom?" and I said, "Yes, why?"

"You have to live up to the principles of your church, there is always some one walking in your footsteps."

I thought about that as we went home from church. I thought how I had walked in other people's footsteps, following their examples. How I had searched after the truths in life, and found them in some great people. Then I thought, there is someone going to be walking in my footsteps. And then I realised how much I wanted the person who walked in my footsteps to find those footsteps steady and leading toward life with our Father in Heaven.

Thoughts for Your Talks

GOVERNING OURSELVES

THERE is always a grave danger lest we over-regiment our Church leaders in their responsibilities. Our objective today must be as it was in the days of the Prophet Joseph Smith, "we teach them correct principles and they govern themselves." We must always emphasise the fact that our leaders in stakes and wards and missions, as well as General Authorities, must constantly seek the spirit of the Lord and be guided always thereby in their work.—J. Reuben Clark, Jr.

ADVERTISING THE FORBIDDEN

THE constant exposure of our children to the advertising of tea, coffee, liquor and tobacco should be corrected and mentioned at the time it is seen or heard. The question often arises: "Is it true, Daddy?" The reasons for undesirable advertising should be made clear. Let the children know that it is from "designs . . . in the hearts of conspiring men . . ."—Dr. Robert J. Beveridge.

FOLLOW THE DIRECTION

WE are not likely to receive the spirit's birth while we are competing with each other in evil. We are born again only when we follow the direction given to our lives by the temple spires and look up to our Heavenly Father."—Elder Sterling W. Sill, Assistant to the Council of the Twelve Apostles.

WORTHY PLOUGHMEN

THOSE who become disciples of the Master and put their hands to the plough without turning back prove themselves to be worthy ploughmen."—Elder Howard W. Hunter, of the Council of the Twelve Apostles.

HEAVEN ON EARTH

LOOK about you and observe those who have made the wrong choice. Evil seems to be prevalent everywhere. The influence of the destroyer has lured men to become thieves, liars, gamblers, adulterers, addicts, and into backbiting, evil-speaking, and the destruction of the home and all that pertains thereto.

"Contrast these things with those who choose the right—happy people, happy homes, those filled with faith and hope for the future. These families make for themselves a heaven on earth."—Bishop Carl W. Buehner, Second Counsellor in the Presiding Bishopric.

"WHAT DO YOU KNOW OF THE MORMONS?"

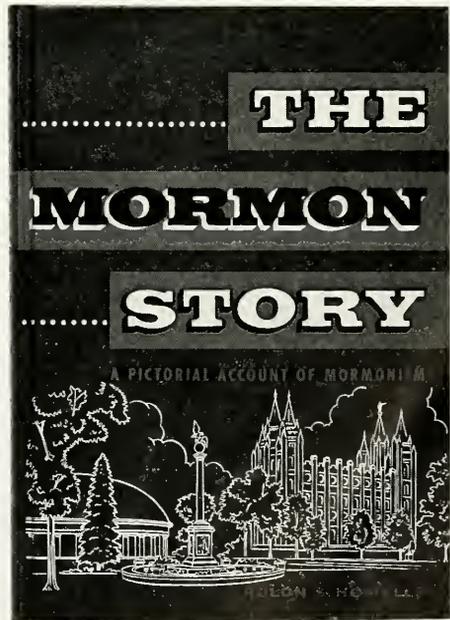
"Would you like to know more?"

The "Golden Questions" are asked of every person contacted by the thousands of Latter-day Saint missionaries throughout the world . . . But peoples of all nations are separately inquiring about the "Mormon" Church . . . How would you answer if someone asked you about the Church to which you belong? The Enterprise Book Club have great pleasure in announcing their offer for April and May—"THE MORMON STORY"—which will help you answer questions and inquiries through pictures, maps and graphs.

As a starting offer in the Book Club, "The Mormon Story" can be yours for only 19/6d. instead of the published price of £1 7s. 6d.

write now . . . join the club

ENTERPRISE BOOK CLUB
288 LONDON ROAD, MITCHAM, SURREY



LOST IN THE GENEA- LOGICAL FOREST

ARTICLE 1
What are we
trying to do?

By James R Cunningham



MOST other human projects or activities deal with one generation, the present life span of a man. The activity is on one plane having breadth without depth, or only depth in a portion of the time of a man's life.

For instance, a salesman interested in selling a washing machine, may take 20 minutes, or a whole day. The salesman is concerned only with this short period of a person's life.

A Doctor or Teacher may be actively concerned with a human being for several months or even years.

But you and I are concerned not with the passing hours or even years of an individual's life, we want knowledge of the whole life span of the individual and that as a beginning only. After that we carry on to their parents, brothers and sisters and so back through time down the centuries.

We look back down the corridors of time to the beginning of men and families, see how the human race is linked together, how it is constructed, and finally joined to ourselves. Then ahead to the future, to the Kingdoms on High, peopled by an ever increasing race of righteous families. What else is so bold, so visionary, yet so practical? It takes in the eternal verities, love and marriage, life and death.

Distance does not thwart, nor time overcome, the grand progress of the march of the human race.

Looking back to the beginning we see Adam and Eve, our first divine progenitors. In the meridian of time stands the glorious figure of the Saviour of Mankind. Looking into the future we see the Celestial Worlds on High, homes of these same humans to which we are tied on this earth.

In between, the links, is the Eternal Plan of men and women organised into families.

If man had not "transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isaiah 24:5), the human race would have grown, fanned out, and covered the earth in a perfect organisation. Each family unit, knit or sealed to the preceding one, to make a perfect wholeness known as the human family. But the law was broken and men became worldly, so the organisation of man according to the Divine Plan was broken, and as a result we have families scattered over the earth.

Now the time has come to put the kingdom in order, a gigantic task.

The principle employed is truly divine: Everyone responsible for their own families or ancestors.

The justice of this is apparent.

"Our family gave us life

We extend life to our family"

As a labour of love, with diligence and understanding, we play our part in the redemption of the human race.

How are we to do this? By searching the records concerning our dead ancestors or families, and copying the evidences on earth that they lived; that they married; that they had children; they died. In short, *to prove they lived on this earth, and to identify them* as an individual personality in the world where they now dwell.

Where are we going to find the records of our families? Each nation has different types of records, but we are going to be concerned with the British Isles, which has basically common methods for England, Ireland, Scotland and Wales.

We will use military terms in our task, remember our O.M.O. "*Overall Military Objective*" in this battle to establish our ancestors. Let us get this settled in our minds at once. It is not to "provide names for the Temple", nor to be the means of offering salvation to large numbers of people, but our "*O.M.O.*" is *to establish our ancestors.*

Nothing else we accomplish in this work will compensate, or in *any way* serve instead of *finding our ancestors.*

This may sound harsh but it is entirely just and in accordance with the Divine Law, "*I am responsible for my own ancestors*". Whether the task is easy or difficult, we are indebted for life itself to *our* ancestors, we have a *personal appointment by Heavenly Father to redeem our Dead.*

ASSIGNMENT FOR THIS MONTH

Prepare all your information on Pedigree Charts and Family Group Records, because next month we will help you to "*Establish a Bridgehead*".

Suggestion to Stake and Mission
Genealogical Chairman:

Put this message in your Church Paper
THIS MONTH'S FREE OFFER!

The first 50 letters received will entitle
the writer to a *Survey of their
Genealogical Research, Free.*

This would normally cost £1 0s. 0d.
When applying send complete
information including Pedigree and
Family Groups, list of research performed
etc.

Chairman First make sure you have the
organisation to handle the requests for
expert advice, don't send them to us—we
are too busy doing our own research!
Another suggestion next month. Let us
know of your success.



QUORUMS form a powerful tie between the Church and the home. Each quorum member is a householder, and each quorum member is or should be an active participant in the work of the quorum.

As priesthood holders are built up in spiritual qualities, they bring those qualities into the home and build up their family life.

Stake and mission Melchizedek Priesthood committees should have this objective in mind at all times. They should so adapt the programme of Church-wide quorum activity to their own quorum needs that each member of the quorum will be stimulated to further activity.

Where scattered conditions prevail, the activities should be conducted so as to bring into participation even the most distantly scattered members. This, too, should be a part of the planning of the priesthood committee in stake or mission.

As the committees work out these projects, they assign them in leadership meetings to quorum officers to be included in the programme of each organised unit.

Projects will be suggested on this page from time to time. This month we recommend the following:

SACRAMENT MEETING ATTENDANCE

It is the request of the First Presidency that every Church member be encouraged to attend sacrament meeting regularly in the ward or branch to which he or she belongs.

Sacrament meeting is for the entire family, and therefore it is suggested that our effort be made to bring out all members of the families of the Church for this meeting.

The First Presidency has approved a programme for sacrament meeting attendance which may be stated in brief as follows:

- 1, All ward teachers and their families be present in sacrament meeting each week. This includes all holders of the Melchizedek Priesthood, as well as those in the Aaronic Priesthood assigned to this work.

- 2, All ward teachers urge each family on their teaching districts to be present at sacrament meetings. This will mean additional calls upon the families of the Church, other than the one monthly visit usually made by ward teachers. In scattered areas, these extra calls may be made by mail or by telephone if such is available, urging all to attend.

Since it is a priesthood responsibility to do ward teaching, all holders of the priesthood are interested in this phase of the sacrament meeting attendance project.

- 3, All quorum members and their families be present at each sacrament meeting. This is where the quorum project fits into this programme.

It should be planned that every presidency of Melchizedek Priesthood quorums make arrangements to teach all quorum members to comply with this request.

Quorum officers should assign the Church Service committee of each quorum to take this up as a special project,

and urge each member to take his family regularly to these meetings.

Fact Finding and Statistical Committees may well cooperate with the Church Service Committee of the quorum in keeping a record of members who come or who do not come, and make available to the Church Service Committee the names of those who need additional contacts.

Personal Welfare Committees of the quorums may also participate by providing transportation for members and their families where necessary. Since the entire Church is interested in sacrament meeting attendance, it is more than fitting that all three committees of the quorums assist in this endeavour.

4. All auxiliary workers and their families attend sacrament meeting each week. This is a matter in which both stake and ward, and mission, district and branch auxiliary workers may join.

Where quorum members are engaged in auxiliary work, it is recommended as part of the priesthood participation in this project, that quorum officers encourage such quorum-auxiliary workers to enter wholeheartedly into the spirit of this undertaking.

HOLDING FAMILY PRAYER

This is another project of the Church Service Committee. Under direction of the stake and mission committee, quorum officers should assign a well-organised project to the Church Service Committee to teach all quorum members to hold family prayer night and morning every day in their family groups.

Brethren should be taught the importance of having each member of the family take a turn in being voice in the prayer. This is an ideal way in which to teach little children to pray, and furthermore, it fixes in them a habit which we hope will continue with them throughout life.

The importance of family prayer as a means of preserving family harmony in the home cannot be overlooked. Seldom do praying people have serious conflict between them, especially if they kneel down together and pray together over the same matters.

Where quorum members are widely scattered, the Church Service Committee, assisted by the Fact Finding and Statistical Committee, should correspond with distant members, explaining to them what the project is, and asking for their participation.

It would be well if occasional inquiry is made to determine how many quorum members are participating.

DISTANCE NO OBSTACLE

We should not consider distance an obstacle in carrying out these projects. Promote them when we do have meetings, no matter how small the groups.

Use the mails. Small quorum funds may be developed to pay for such postage to avoid any one member having to pay it.

Follow up. Do not merely announce the project. Work on it. Make renewed contacts as needed to ensure success.

WARD TEACHING

LESSON 4: APRIL 1963

Fortify the Home Against Obscenity

THERE is growing anxiety in the world regarding the possibility of world conflict. What most people fail to realise, however, is that we are already engaged in battle, not a conflict in which property and lives are destroyed but an encounter that involves something far more valuable—the loss of human souls. Since the day Satan was cast out of heaven, he has been at war with the saints of God. The Prophet Joseph Smith and Sidney Rigdon saw in vision Satan's expulsion from heaven. The Lord commanded them to write what they saw and the following is part of what they recorded.

Wherefore, he maketh war with the Saints of God, and encompasseth them round about.

And we saw a vision of the sufferings of those with whom he made war and overcame . . . (D. & C. 76: 29-30.)

One of Satan's most vicious methods of attack has been upon the minds of man. He knows we think evil before committing evil, so he attempts to seduce us by various methods. He tempts us to read filth contained in magazines that incite lust, and to look at sensual pictures, film strips and novelties of various types published by designing men. The widespread circulation of these obscene materials is a growing menace that threatens to undermine the influence of culture, refinement and spiritual growth.

So serious is this evil, that city, county, state and national law-making bodies have been called upon to enact measures of control to curb the distribution of pornographic art and literature. Satan and his forces have countered by seeking to have the courts modify and liberalise definitions of obscenity. In too many instances the law regulates, but it does not prohibit the production of these lewd materials. Regardless of statutes, ordinances, courts and law enforcement, this material continues to find its way into circulation. Parents should fortify the home against any such invasion. They should be familiar with their children's reading habits and above all teach them the dangers of reading trash. Once it fastens itself on the mind, obscenity shackles its victims. It is like a hunger never satisfied. Only with extreme difficulty can one free himself from this type of indulgence. When the Lord commanded the saints to purify themselves and gather to Zion he said,

Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. (D. & C. 133: 5.)

To go out of Babylon represents coming out of the world by ceasing to indulge in its sinful practices and refraining from partaking of its wickedness.

Let us stamp out the vice of obscenity by never permitting it to become a part of our lives; by helping its victims overcome it and by protecting the innocent from coming in contact with it.

“ *star* *binders*

If you are like me, you'll want to keep your 'Millennial Stars' neat and clean for future reference. I've bought one of the new year-at-a-glance binders. They're attractive... and cheap, only 6s from Deseret Enterprises Ltd

” *star* *binders*



SERVICEMEN AND THE CHURCH



By Chaplain (Capt)

James R. Palmer, USAF

Servicemen's Co-ordinator

West European Mission

WITHIN each of God's children, there is planted an instrument, which, if kept in good repair, free from uncleanness, impure thoughts and actions, and lubricated with a close contact with our Father in Heaven, will warn us of impending dangers, heartaches and sorrow.

All too often our lives are either not conducted in such a way that it can function properly or we deny or overlook its small, but important impulses. Therefore, we lose one of the greatest sources of information and protection anyone could have.

Perhaps today or sometime in the near future you will need desperately the information it can give you. When that time comes, will you heed its counsel and obey it, or will your life deny or prevent its entrance.

The cold frozen soil lay hard and rough beneath Lee. For weeks his company had braved freezing weather, rivers of water, and many other difficult trials of nature. Even more frightening were the whistles of rifle bullets and the constant blasts of high explosives. This was war and everything seemed to be in a turmoil.

Months had passed since he had landed on the coast of France, and many miles had passed under his feet as slowly they worked their way across Belgium and almost to the German border.

They were now poised and waiting for the moment to make the final advances to crush the enemy. These months of hardship and fear had brought Lee closer to the Church and to our Father in Heaven than anything in his life before. He had always been a good boy, but now he was much better. Now he had his own testimony.

As he sat waiting, in the far distance they could hear the wail of hundreds of bombers and fighters. This must be it. The time was short and perhaps, this time, he wouldn't come back.

Suddenly above the roar came the voice of his platoon leader, "Mount up and get ready to move out". Lee arose, fastened his pack and other gear, picked up his rifle, checked it, then knelt in prayer.

The convoy started and rumbled along for several hours. With each passing moment the blasts came closer. Soon they stopped, jumped out, and assembled. Then into battle they ran, from bush and tree to foxhole and ditch. The advance seemed to be moving well. The battle would soon be theirs. Suddenly the picture changed. Heavy mortar began to fall all around.

Before Lee knew what was happening, his platoon was pulled back and he was left alone. He lay behind a large bush concealed by a bank. Surely this was the safest place in several yards. Then something strange happened. A "still, small voice" told him to move. But where? Then it came again. Quickly he jumped up, ran a few yards and dived into a small foxhole. As he landed he heard a terrible explosion and felt a quaking of the earth. Dirt, pieces of wood and other materials came falling down all around him.

Then he heard the running of men, and as they rushed by him he recognised the voices of some of his own buddies. Slowly he raised himself and shook off the dust and debris. Then his heart froze as he saw the large crater, where just a few moments ago a large bush and bank had been his concealment.

AARONIC PRIESTHOOD



James A. Loverson
 John B. Jewett
Milton F. Beck
 South London Ward Bishopric
 London Stake 1961

John N. Vandenberg
Robert L. Simpson
Victor L. Brown
 The Presiding Bishopric

The Individual Award

IT is earnestly hoped that parents of Aaronic Priesthood age boys will co-operate with Bishops and Branch Presidents in encouraging their sons to earn the Aaronic Priesthood award.

The purpose of the award is to train the boys in faith building habits. However, the encouragement and co-operation of the home is vital in this undertaking.

So that parents may know what the requirements are for a boy to achieve this award, we list the requirements as provided by the Presiding Bishopric.

The Individual Aaronic Priesthood Award, beautifully engraved and bearing the individual's name, furnished and signed by the Presiding Bishopric, and countersigned by the

ward bishopric, is presented to each bearer of the Aaronic Priesthood under 21 who meets the minimum requirements listed below during the twelve months of the calendar year, January 1 to December 31, and who is otherwise approved by his bishop.

1. ATTEND PRIESTHOOD MEETINGS equalling 75 per cent or more of the number of such weekly meetings held in his ward of membership during the calendar year.
2. ATTEND SACRAMENT MEETINGS equalling 75 per cent or more of the number of such weekly meetings held in his ward of membership during the calendar year.

3. *A PRIEST OR TEACHER MUST FILL A MINIMUM OF THIRTY-SIX PRIESTHOOD ASSIGNMENTS.*

A DEACON MUST FILL A MINIMUM OF FORTY-EIGHT PRIESTHOOD ASSIGNMENTS.

The reason for requiring fewer assignments filled by Priests and Teachers than are required of Deacons is that, while Priests and Teachers have increased authority in the Priesthood, their opportunities for exercise of this authority are more infrequent than are the opportunities for the Deacons to function in their calling.

Only those assignments listed for Deacons, Teachers, and Priests in the Aaronic Priesthood Handbook, in the front of the respective quorum manuals, and in the quorum rolls are to be credited as "assignments filled."

4. *OBSERVANCE OF THE WORD OF WISDOM DURING THE ENTIRE YEAR.* This requirement is complied with when a boy abstains from the use of alcoholic beverages, tobacco, tea or coffee, in any form. Compliance with this requirement is to be ascertained through personal interview with each boy by the bishop at the close of the year.

Temporary indiscretions concerning the word of wisdom during the year should be given special attention by the bishop, personally. If the violation was followed with a deep sorrow and complete repentance, as evidenced over a sufficient length of time (months) to prove their genuineness, beyond all doubt, the boy may receive the award.

5. *FULL PAYMENT OF TITHING.* Anything short of a full tithing does not meet this requirement. It is assumed that all boys, with a possible few exceptions, earn money in some amount during the year. Only those without any income whatever are exempt from the payment of tithing.

6. *ATTEND ANNUAL TITHING SETTLEMENT.* In meeting this requirement the young man is taught that it is his obligation, as it is the obligation of all members of the Church, to attend tithing settlement at the end of each year. If he has paid tithing during the year he should take his tithing receipts with him. The bishop will examine the records to see that the young man has been given his full credit on the tithing records of the Church.

Each boy attending tithing settlement should declare to his bishop whether he has paid a full tithing or not. If he had no income whatever, he is exempt from the payment of tithing but he is obligated, nevertheless, to attend tithing settlement and inform his bishop accordingly.

Failure to attend tithing settlement personally, whether the boy has paid a full tithing or is exempt from the payment of tithing because of no income will automatically disqualify him for the award.

7. *A PRIEST WILL DELIVER AT LEAST TWO PUBLIC ADDRESSES IN CHURCH MEETING DURING THE YEAR.*

A TEACHER OR A DEACON WILL DELIVER

AT LEAST ONE PUBLIC ADDRESS IN A CHURCH MEETING DURING THE YEAR.

"Church meeting" is defined to include quarterly stake conference; Priesthood meeting (not quorum meeting), sacrament meeting; Sunday School (not classes), MIA conjoint meeting (not classes), or other Church meeting where all members of the Church are invited to attend. Small wards will be able to provide many such opportunities, whereas wards with large enrolments will be more limited in the number of such opportunities available to each boy.

It is strongly recommended that each boy filling this assignment be counselled to be original in his address and to avoid reading it. The use of notes is not objectionable, but the reading of addresses defeats, in a very real measure, the development desired through the filling of this requirement: Plagiarism—"to use without due credit the ideas, expressions of another"—should be avoided.

The bearing of testimonies, scriptural readings, teaching a class or taking part in class discussions, participation in drama, reading of poetry, participation in instrumental, vocal or choral renditions, are not to be considered as public addresses or as taking the place of public addresses under this requirement.

8. *PARTICIPATION IN A QUORUM SERVICE PROJECT.* This requirement calls for participation in a quorum service project by each member of the Aaronic Priesthood without exception. There are always opportunities for a young man to perform some service in connection with a quorum service project at some time during the year.

9. *A PRIEST OR TEACHER MUST SERVE AS A WARD TEACHER AND VISIT IN THE HOMES OF THE SAINTS AT LEAST 75 PER CENT OF THE MONTHS HE IS A PRIEST OR TEACHER DURING THE YEAR.*

A DEACON MUST GATHER FAST OFFERINGS AT LEAST 75 PER CENT OF THE MONTHS HE IS A DEACON DURING THE YEAR. Credit for participation in ward teaching or for gathering fast offerings is not interchangeable. While a Priest or a Teacher may be asked to gather fast offerings, he may not receive credit, therefore, looking to the Individual Aaronic Priesthood Award, except as an "assignment filled" he is still required to serve as a ward teacher to meet this requirement. While the Deacon may be asked to assist in ward teaching and while he will receive credit therefor as an "assignment filled" he is still required to gather fast offerings.

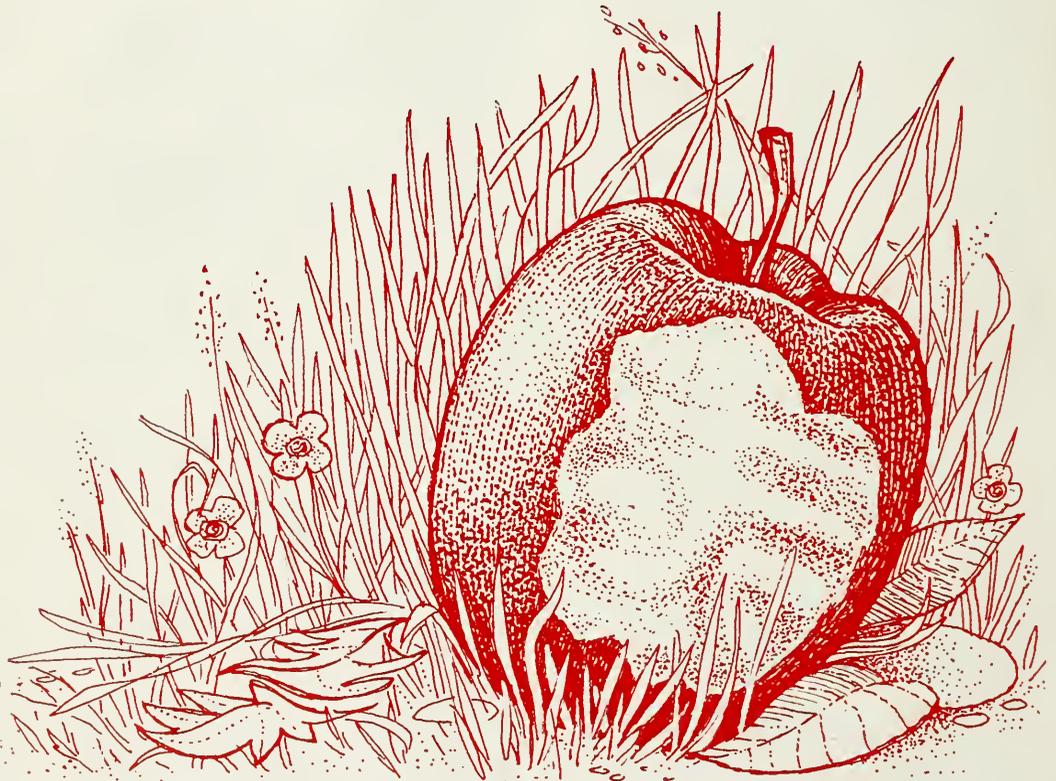
Priests and Teachers serving as ward teachers as specified above receive credit both for "assignments filled" and the fulfilment of this requirement. Likewise, Deacons who gather fast offerings as specified above receive credit both for "assignments filled" and the fulfilment of this requirement.

A Priest or a Teacher cannot be given more than one

(continued on Page 93)

BIBLE STORIES FOR CHILDREN
by Emma Marr Petersen

The fall of
ADAM & EVE



BEFORE the Lord made the earth He called all of His spirit children into a meeting in their heavenly home, and told them of his plan to make an earth for them. We were in that meeting. What our Heavenly Father told us there made us so happy that we shouted for joy.

But one of our Father's eldest sons was angry. His name was Lucifer. He fought against the Father's plan and persuaded others to help him. His rebellion spread until one-third of all of our Father's children had joined him.

Our Father's eldest son was loyal and true. His name was Jehovah. He wished only to do his Father's will and for this reason was chosen to be the Saviour. When he came down to earth His name was Jesus.

When Lucifer rebelled, Jehovah led the remainder of the host of heaven in battle against him and his followers, and cast them out of heaven, forcing them to come down upon the earth without bodies. This was a great punishment to them, because the purpose of creating the earth was to permit us to come here to get our bodies and live here in them.

Lucifer and his followers had to give up all this because they fought against God. From that time on, Lucifer became known as Satan, or the Devil.

After the Lord had left Adam and Eve in Eden, Satan came into the garden. He knew there was one tree there bearing fruit which the Lord had told Adam and Eve not to eat. They could eat all other kinds of fruit; but of this forbidden fruit they should not eat. The Lord had put the tree there to test Adam and Eve to see if they would keep His commandments. He told them if they ate any of that fruit they would die.

Knowing this, Satan thought he could destroy the plan of God if he could tempt Adam and Eve to eat this fruit. He thought that if they were to eat the forbidden fruit, they would die, and that would be the end of the whole plan.

So Satan came to Adam and tried to persuade him to eat some of the fruit, but Adam remembered what the Lord had told him and would not eat. Then he came to Eve. He pointed to the tempting fruit and told her it was delicious to the taste, and very desirable, too, because, he said, it would make her like God in being able to know good from evil. This she desired, so she ate of the fruit. Then Satan sent her to her husband to persuade him to eat some, too.

Adam knew that Eve would be sent away from the lovely garden for having eaten the fruit. That would leave him there alone. If he had no wife how could he keep the other commandment to raise a family and bring other spirit children into the world.

Adam knew that if he also ate the fruit, he and Eve would not instantly die. They would only become mortal and would live for many years before death came upon them. During these years they could rear many children and open the way for the host of heaven to enter mortality. So in order to remain with his wife, Adam also ate some of the fruit.

Soon afterward the Lord came to the garden to visit them. He found them hiding from him. He called them to him and said: "Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?"

They told him how Satan had tempted them. The Lord was angry with them and said, "Because thou hast eaten of the tree of which I commanded thee, saying thou shouldst not eat of it, cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread."

Adam and Eve were then put out of their beautiful garden. Because the Lord cursed the ground, weeds began to grow in it. Adam and Eve had to work hard to make it grow things which would be good to eat. They became farmers, and raised grain, vegetables, and different kinds of livestock.

When the curse was put upon the earth, many animals became vicious and fought each other, and the earth and all life in it became as they are today.

While they lived in the Garden of Eden, Adam and Eve could walk and talk with God, who visited them in that beautiful new world. But after they were cast out of the garden they no longer were allowed to be in his presence. Yet they still loved Him and prayed for the day when they could again live with Him.

To show their love for Him, they offered sacrifices to Him. To do this they gathered stalks and built an altar, on which they made a fire. Then they would take a choice lamb from their flocks, kill it, and burn its body on the altar. This was to show the Lord that they were willing to take of their possessions and give them to Him.

We can supply all your printing requirements

Whether your needs are large, such as monthly magazines similar to *Millennial Star*, or small as with letterheadings and general stationery, or perhaps you require a really first class colour brochure — whatever they are, we offer you the very best service together with reasonable cost and quality production



Printers

F J LAMB PRINTERS LTD 173a NORTHOTE ROAD LONDON SW11

The Woman behind the Man

No. 5. Irene May Bates

Compiled by Muriel Cuthbert

BILL BATES is a name that became known through President Woodbury's Mission Board, when the British Mission covered the whole of the British Isles. He was the YMMIA Mission Supervisor and he was described as a "Fireball", so it should be interesting to look at the Woman behind him.

Irene May Bates, née Wootton, was born on August 2, 1921. She was married in 1941 in Manchester.

Irene is a Greek name meaning peace, and this is the basis of her character. She moves quietly among others, bringing relief and comfort wherever she goes. Always cheerful and smiling she possesses a natural grace and beauty and shows unselfish consideration to others no matter what their station in life happens to be. These are a few of the qualities that attracted Brother Bates when he first met her, in the days when he was a Boy Scout. He still says that he "never ceases to be amazed even now how she becomes aware of the deeper significance of one's needs and how she will spare no effort to supply these needs".

Perhaps her biggest adjustment to living with her dynamic husband has been that his activities led her into the "millstream" of life whereas she would have preferred the quiet backwaters. This can be hard for such a sensitive person as she, but she adores her husband and insists that he

is very easy to live with and that his fine sense of humour has been a great asset in their marriage.

Even in their early days of married life, apart from 4½ years in the army, Brother Bates was always at work, long hours and week-ends, so church activity didn't bring much change. Sister Bates continued to hold the fort at home shouldering the responsibility of their four children, and helping them to appreciate literature, poetry and ballet. Apart from home-making though, she found time to serve in the Church herself and was also a member of President Woodbury's Mission Board. This was the time when the MIA Youth Conventions were being held at Filey, under the organisation of Brother Bates. They shared this tremendous task together and when we arrived at Filey it was to find Sister Bates behind the reception desk issuing badges and instructions to both early and late arrivals.

To those who find it hard to accept their husband's absence from home Sister Bates has this to say: "The Lord always compensates for any sacrifice" (D. & C. 130) "There are the obvious things which we can see with our own eyes in those sisters who, with young children to see to and take to Sunday School, send their husbands on church business with a smile. These sisters seem to radiate their testimony and love and they gain great strength of character.

"But there is a wonderful blessing which perhaps not all have realised. A Lebanese philosopher said this on marriage, 'Fill each other's cup, but drink not from the same cup'. And this is one way in which refreshment is brought into our lives so that marriage within the church is a never-ending voyage of discovery. Discovering new qualities and new gifts in each other all of the time.

"Our church assignments invariably take us into different spheres of activity and when we see each other at the end of a busy day—when Bill is returning from Ward Conferences, etc., and I from my assignments in Sunday School or Relief Society, always we are able to 'fill each other's cup' sometimes to overflowing. These few moments at the end of each day are so precious to us when we truly share what life brings.

"I am thankful for the spiritual discernment that membership in the church brings. Not only has it helped me to understand and love others but it has given me a deeper understanding of the simple basic goodness of my husband. He reminds me of the words of the Saviour when He said "a man in whom there is no guile". It is a privilege and a sweet responsibility to be his wife.

Stake President Bates in turn says, "She has always backed me up in every venture—church, business, home and social life. There is a great story of heroism, sacrifice, loyalty, love and devotion to be written about my wife which I cannot cram into this small space, but this I know she is to me the most wonderful girl in the world and I love her with all my heart.

"I will never cease to be grateful to the Lord for her and for our sealing together for time and eternity in His Holy Temple.

"The poet says 'there are those who give unknowingly like the gentle fragrance of the myrtle in the desert' and this describes her".



AARONIC PRIESTHOOD

(continued from Page 89)

credit for ward teaching in any given month. A Deacon cannot be given more than one credit for gathering fast offerings, in any given month. This precludes any "make-up" ward teaching or gathering of fast offerings in any way for any reason.

10. **PRIESTS MUST PARTICIPATE AS SPEAKER IN TWO OR MORE PRIEST'S COTTAGE MEETINGS.** Under the direction of the bishop, Priests are to be assigned to conduct and participate in cottage meetings that their responsibilities as outlined in Doc. and Cov. 20: 46-47 may be fulfilled.

Each Priest is required to participate, as a speaker, in at least two such cottage meetings per year.

Cottage Meetings for Priests are to be held separate from any other cottage meetings conducted by any other organisation or group.

A teacher ordained a priest after November 1 may qualify under this requirement (1) provided he delivered one public address as a teacher since January 1, (2) provided he delivers at least one address in a priests' cottage meeting before December 31. If, while a teacher between January 1 and his ordination as a priest, he did not deliver a public address in a Church meeting, he cannot qualify under this requirement unless he discovers two addresses in a cottage meeting for priests before December 31.

BISHOP TO INTERVIEW EACH YOUNG MAN TO DETERMINE WORTHINESS TO RECEIVE INDIVIDUAL AWARD.

It is required that the bishop personally interview each Aaronic Priesthood bearer 12 to 21 who has met the above minimum requirements of the Individual Aaronic Priesthood Award during the year to determine whether he is otherwise worthy to receive this recognition.

To be "otherwise worthy" requires a young man to be morally clean, honest, and of good report.

Those who may have been indiscreet during the year but who have seriously repented will be considered as "otherwise worthy." The bishop will be the sole judge as to whether alleged or promised repentance is sufficiently honest and sincere to justify the young man's being considered "otherwise worthy". If, following the interview, the bishop feels a young man is not "otherwise worthy" to receive the award, he will not include his name on the application, notwithstanding he may have met all the printed requirements.

The interview should be conducted in private and with the greatest demonstration of love and understanding. Be merciful and kind to those who may have erred. Avoid offence or any degree of harshness. The interview must be helpful in all cases, never harmful.

Where a young man has met all of the priesthood requirements for the award but is living away from home when it is time to be interviewed, the bishop will write to him and in all kindness inquire of the young man to determine whether he is "otherwise worthy". If the young man replies favourably, this correspondence will be accepted in lieu of the personal interview.

Books that every good Latter- Day Saint should read

The Deseret Book Company
of Salt Lake City, Utah
offer the following books
for your home library . . .

NEW ILLUSTRATED EDITION OF THE BOOK OF MORMON

The new illustrated edition of the *Book of Mormon* is a handsome 7 in. by 10½ in. volume printed in easy-to-read large type. Thirty-four pages of full-colour illustrations include twelve popular *Book of Mormon* paintings by Arnold Friberg plus beautiful colour pictures of Ancient American ruins and artifacts. 25s.

ONE LORD ONE FAITH

President Mark E. Petersen's latest book, in which he discusses questions of doctrine and shows clearly that there can be only one TRUTH, "one Gospel—or faith—or religion—of Jesus Christ." This book is a must for every Latter-day Saint Library. 21s.

WHILE OF THESE EMBLEMS . . .

Carl H. Jacob makes his readers startlingly aware of their shortcomings as he participates in the Sacramental service. Here is a book that every teenager should read and which every parent should use as a basis for study during home evenings. 20s.

These books are available at Deseret Enterprises Ltd.
288 London Road, Mitcham, Surrey (M17 9JH 5443)

1

2

3

NEWS FROM STAKES AND MISSIONS

Sunderland Stake Organised

AT a Conference held at the Empire Theatre in Sunderland on March 17, President Mark E. Petersen, of the Council of the Twelve, organised a Stake of Zion, the sixth to be organised in this country.

More than 1,600 members attended the conference and gave unanimous support to their new Stake Presidency of Brother F. W. Oates, Brother J. Laurie and Brother K. Taylor.

The Stake comprises seven Wards, in Sunderland, Newcastle, South Shields, Billingham, Middlesbrough, West Hartlepool and Newton Aycliffe, and seven Branches at North Shields, Gateshead, Longbenton, Darlington, Sheldon, Redcar and Peterlee.

Engagement

M^R. and M^RS. G. W. SMITH, of the Peterborough Branch, Central British Mission, take great pleasure in announcing the engagement of their eldest daughter, Christine, to Michael C. Henich, now stationed at U.S.A.F., Alconbury.

Farewell Party at Shop

THE employees of Deseret Enterprises, the Church bookstore in Mitcham, Surrey, and their families, gathered at the shop on Friday, March 15, to say goodbye to Brother Derek A. Cuthbert, who has given up his position as General Manager of the company to return to his former employers, Courtaulds, in Nottingham.

Brother Cuthbert has been the General Manager of Deseret Enterprises since the company was formed in 1961, when it was situated in the South London Ward Chapel in Balham. He organised the move into the company's modern premises in Mitcham in January, 1962, and then set upon the task of building up the public business with Mitcham customers.

At the Annual General Meeting of the Company on February 28th, President Mark E. Petersen, who is the chairman of the Board of Directors, accepted Brother Cuthbert's resignation and expressed a sincere thought of appreciation for the work he had done as General Manager.

Brother and Sister Cuthbert with members of the staff of Deseret Enterprises at the party they gave for the Cuthberts.



New Member of Stake Presidency

THE London Stake Presidency was re-organised at the Stake Conference on March 9 and 10, when the visiting authority was President Mark E. Petersen, of the Council of the Twelve and the West European Mission President.

The re-organisation was due to the departure of Brother Derek A. Cuthbert, who is returning to his home town of Nottingham, after spending nearly two years in London as General Manager of the Deseret Enterprises, Ltd. Brother Cuthbert was the 1st Counsellor to President Joseph W. Darling in the Stake Presidency.



At Stake Conference President Frank Holland was called to be the new 1st Counsellor (he had been 2nd Counsellor in the old Presidency) and Brother Cecil Kearns, who works at the London Temple, was called as 2nd Counsellor.

Conference at Rossett Green

FROM the first ring of the North-East British Mission Home door bell and the chatter of excited bubbly voices, "Rossett Green" became a beehive of activity on February 22 and 23. Those sweet smiling faces could mean only one thing, a Sister's Conference was in the offing. Each Sister was warmly welcomed and presented with a lovely pink carnation upon arrival.

Time passed quickly and by 5.30 p.m. all twenty lady missionaries were gathered together in the dining-room to enjoy Hamburger Night. Shortly after, a Home Night of fun and relaxation was held, which included original songs, games, a delightful film, a tribute to the Sisters by President Calvin Sumsion, Second Counsellor, and a publication, "Especially For You", which was presented to each sister.

The evening was climaxed when Sister Shirley Palmer read an original poem composed for the occasion. After family prayer everyone was off to bed.

Morning came almost too quickly, and the Sisters were served one of Sister Harmer's lovely "French Toast" breakfasts. Immediately after breakfast everyone assembled to begin the Conference under the direction of Sister Naomi D. Thorn. Sister Thorn keyed the meeting as she spoke on the theme, "Our Success Formula—Happy Obedient Sisters—Leading Missionary Districts".

Several of the Sisters gave talks on individual objectives of the Success Formula. A lovely musical number preceded an inspirational address by President Grant S. Thorn. At the conclusion of his beautiful message a short testimony meeting was held.

On Saturday afternoon, about 2 p.m., British Railways took on a new glow as the North-East British Mission Sisters, with renewed determination and uplifted spirits, eagerly boarded to return to their areas of service.

MISSIONARY ACTIVITIES

Central British Mission

ARRIVALS :

February 16, 1963

William Ralph Cunnigham, from Blackfoot, Idaho, to Nottingham.

February 27, 1963

Keith Lloyd Bailey, from Ogdeon, Utah, to North Wales.

Joho Wayoe Clark, from Orem, Utah, to Potteries.

Kent Maurice Tinsley, from Weston, Idaho, to Newport.

Keoeth Joe Wiosore, from Phoenix, Arizona, to Coventry.

Emma Harris Gardner, from Salt Lake City, Utah, to West Wales.

Frederick Arnold Gardner, from Salt Lake City, Utah, to West Wales.

Edoa Lillian Hoish, from Douglas, Arizona, to Merthyr-Tydfil.

Heber Allen Hoish, from Douglas, Arizona, to Merthyr-Tydfil.

Josephine Ines Hawkios, from Salt Lake City, Utah, to Chester.

Karl Joho Hawkios, from Salt Lake City, Utah, to Chester.

RELEASES :

February 14, 1963

Dan Lee Thulia, from Salt Lake City, Utah. Districts laboured : Leicester, Coventry, Mission Home, Sherwood, North Birmingham.

February 22, 1963

Helen Kay Hansen, from Cornish, Utah. Districts laboured : Wolverhampton, Malvern Hills, Norwich.

APPOINTMENTS :

February 25, 1963

Samuel S. Stewart, appointed Supervising Elder of Wales District.

February 28, 1963

Richard W. Covey, appointed Travelling Elder.

North-East British Mission

ARRIVALS :

February 26, 1963

Stephen V. Gilchrist, from Salt Lake City, Utah, to North Sheffield.

Don Lee Hamood, from Los Angeles, California, to East Leeds.

Mardeo R. King, from Burbank, California, to Halifax.

Gerald L. McBride, from Mesa, Arizona, to Bradford.

Noreeo Olpin, from Ogden, Utah, to West Leeds.

Dilworth L. Pugh, from Provo, Utah, to West Leeds.

Jareo S. Pugmire, from St. Charles, Idaho, to York.

Lois Kay Walton, from Logan, Utah, to Halifax.

Dee Wayoe West, from Spanish Fork, Utah, to Wakefield.

APPOINTMENTS :

February 11, 1963

Steveo L. Olsen, appointed Travelling Elder.

February 27, 1963

Roald Englaod, appointed Travelling Elder.

Mervin Jarvis, appointed Travelling Elder.

Timothy W. Welch, appointed Travelling Elder.

Gary Pace, appointed District Leader of West Leeds District.

Byron Johosoo, appointed District Leader of Grimsby District.

RELEASES :*March 4, 1963*

Dwanna Lee Riddle, from Provo, Utah. Districts laboured : Hull, Blyth; Stockton, Halifax

Kathleen Mae Lunt, from Rahway, New Jersey. Districts laboured : St. Helens, South Manchester, Sunnyside, Leeds; Wakefield; West Leeds.

March 14, 1963

Richard L. Magoffin, from Dulzura, California. Districts laboured : South Manchester, Newcastle, Doncaster, St. Helens; Kolob; Hull and Stockton (District Leader (Zone I and III Counsellor.))

March 20, 1963

Stella Hendrickson, from Ashton, Idaho. Districts laboured : North Manchester, Sheffield, West European Mission Office.

March 28, 1963

Floyd F. Young, from Laramie, Wyoming. Districts laboured : Sheffield, Lake, T.E., Kolob. (Leeds District Leader, Zone Counsellor of Zone III.)

Ronald L. Hammond, from Tooele, Utah. Districts laboured : Burnley, Mission Office, Newcastle, Liverpool, Stockton; Sunderland; Middlesbrough; Hull. (District Leader of Hull District.)

Wayne O. Peterson, from Salt Lake City, Utah. Districts laboured : Lake, Hull, East Manchester, Middlesbrough, Bradford; Blyth. (District Leader of Scunthorpe District.)

Calvin J. Sumsion, from Springville, Utah. Districts laboured : Hull, South Manchester, T.E., Kolob. (District Leader of Gateshead District, Assistant to the President, Second Counsellor to the Mission President.)

Ronald Vern Smith, from Twin Falls, Idaho. Districts laboured : Lake, Grimsby, Sunderland, Shields, Sunnyside; Bradford; Sheffield. (District Leader of Scarborough District.)

March 29, 1963

Calvin Brent Fox, from Lehi, Utah. Districts laboured : Durham, Preston; South Manchester, Shields, Burnley, Gateshead. (District Leader of Blyth District, Zone Counsellor Zone IV.)

Scottish Mission

ARRIVALS :*February 26, 1963*

Dennis H. Allen, from Ogden, Utah, to Aberdeen South.

Voin Raymond Campbell, from St. George, Utah, to Dundee Central.

Alan Dale Farr, from Salt Lake City, Utah, to Aberdeen North.

Wallace Stevens Gray, from Salt Lake City, Utah, to Galashiels.

Theron David Haddon, from Ogden, Utah, to Dundee Central.

Jerald Lloyd Kidman, from Ogden, Utah, to Galashiels.

George David Lafty, from Nephi, Utah, to North Scotland.

Ronald Dean Rasmussen, from Redmond, Utah, to Kirkcaldy.

Joseph Richard Schmutz, from St. George, Utah, to South Edinburgh.

Cecil LeRoy Smith, from Midvale, Utah, to Kirkcaldy.

Glynn Freeman Collins, from Lovell, Wyoming, to Falkirk.

Richard Glade Cook, from Rifle, Colorado, to Aberdeen South.

William Oscar Field, from Grand View, Idaho, to Stirling.

Ashley Jay Hall, from Enterprise, Utah, to West Edinburgh.

Kenneth Leslie King, from Buckeye, Arizona, to Dundee East.

Ronald Joel McDowell, from Bakersfield, Cal., to Stirling.

John Leslie Robertson I, from Canoga Park, Cal., to Aberdeen South.

James Russel Sipe, from Barstow, California, to Kirkcaldy.

Jennie Lea Todd, from Granger, Utah, to Dundee West.

Douglas Charles Vaughan, from Scarsdale, New York, to Pentlaod.

APPOINTMENTS :*January 17, 1963*

Gary Packer Carpenter appointed District Leader of Perth.

January 22, 1963

John Charles Asmussen appointed District Leader of East Edinburgh.

Michael Dell Sessions appointed District Leader of Falkirk.

Robert Lindsey McDougall appointed Assistant to Mission President, Zone Counsellor of Zone I.

February 27, 1963

Joyce Renee Carter appointed Mission Recorder.

David Jonathan Snow appointed District Leader of South Edinburgh.

Allan Brent Mac Dougall appointed District Leader of Stirling.

Thomas Wade Forsgren appointed District Leader of Dundee East.

LaMont Smith Lyons appointed District Leader of Dundee Central.

Norman Ray McKee appointed District Leader of Dundee West.

Joseph Eckersley Ritchie appointed District Leader of Fraserburgh.

Val Budge Johnson appointed District Leader of North Scotland.

Owen Wayne Coon appointed Assistant to Mission President, Zone Counsellor of Zone 1.

Jerald Lynn Wagstaff appointed Assistant to Mission President, Zone Counsellor of Zone 2.

Joseph Gordon Lake appointed Assistant to Mission President, Zone Counsellor of Zone 3.

Joseph Allen Francis appointed Assistant to Mission President, Zone Counsellor of Zone 4.

RELEASES :*March 1, 1963*

Sheila Ross, from Dundee, Scotland. Districts laboured : Paisley, Clyde, Hamilton, Kirkcaldy.

Lyman Leslie Hamblin, from Payson, Utah. Districts laboured : Belfast, Hamilton, Central Glasgow, North Glasgow, South Scotland, East Kilbride, Barhead, East Glasgow, Falkirk.

Blaine Harlen Spencer, from Payson, Utah. Districts laboured : Ayr, North Scotland, East Glasgow, Clydebank, Central Glasgow, Falkirk.

March 14, 1963

Terry Waldram Leishman, from Sugar City, Idaho. Districts laboured : North Belfast, North Scotland, Aberdeen North. (District Leader of Aberdeen North, Zone Counsellor in Zone 4, Second Counsellor to Mission President.)

March 25, 1963

Jerron Robert Atkin, from Pocatello, Idaho. Districts laboured : Belfast, Paisley, South Glasgow, Ayr, Dundee East, South Scotland, Dundee West.

March 26, 1963

Veola Bryant, from Cedar City, Utah. Districts laboured : East Glasgow, Knightswood, Mission Recorder, Dundee West.

March 29, 1963

Richard LaMar Bennett, from Brigham City, Utah. Districts laboured : Paisley, Stirling, East Glasgow, Falkirk, North Glasgow, South Scotland, Aberdeen South North Scotland.

John Dean Evans, from Airamo, Idaho. Districts laboured : Central Glasgow, East Glasgow, East Edinburgh, Kirkcaldy. (District Leader of Kirkcaldy District.)

Dale Herbert Longman, from Salt Lake City, Utah. Districts laboured : Belfast, Aberdeen, Selkirk, East Glasgow, Dundee East. (District Leader of Dundee East, Assistant to Mission President—Zone 3.)

John Wayne Mackey from Sweet Home Oregon, Districts laboured : Aberdeen, North Scotland, North Glasgow, Galashiels. (District Leader of Galashiels District.)

Vern Ouder Reading, from Midvale, Utah. Districts laboured : Kirkcaldy, Paisley, Clyde, Ayr, North Scotland, Dumbarton, North Scotland, West Edinburgh, Kirkcaldy.

Reeder Carl Waite, from Meridian, Idaho. Districts laboured : Portadown, North Glasgow, Falkirk, Mission Office, Aberdeen North, East Glasgow. (District Leader of Dunfermline District.)

Jerald Irving Gallacher, from Salt Lake City, Utah. Districts laboured : Portadown, Falkirk, Mission Office, Aberdeen North, East Glasgow, Easterhouse. (Mission Printer, Assistant to Mission President—Building Programme, Publication Editor.)

**DO NOT MAKE ANY
TRAVEL ARRANGEMENTS
UNTIL YOU HAVE CONSULTED
Stewart Brown Travel Co., Ltd.
39 MARLOES ROAD, KENSINGTON, W.8
Telephone: WEstern 7166 5743**

TRIBUTE TO OUR SAINTS

*When I ponder and measure life's success
And make of deeds a file,
The friends I've made, the good I've done
Are really the things worthwhile.*

*And when I take the scale I've made
And measure worth's amount,
I find our Saints away up high
In all the things that count.*

*As we all press on in life's highways
And the scale of life ascends,
I'll carry to the end of my days,
The love of my Scottish friends.*

Nada R. Brockbank,
Scottish Mission

LISTEN!



Deseret Enterprises Ltd
for all your
church books and
supplies

Deseret House
288 London Road Mitcham
Surrey
Mitcham 5443

Times of opening
9-5.30 weekdays
(including Saturday)
half day Wednesday